THE

Hindu Message

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The Hindu Message stands for
(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIAN HISTORY—VI.

By K. S. Ramaswami Sastri, B.A., B.L.

Now passing from the simple ancient times
We reach Sri Rama's great heroic age
Than whose record a brighter sweeter page
Doth not exist in all earth's varied climes.
Like some clear temple-bell's melodious chimes
I hear the words sprung from the divine rage
Of thrilling pity shining through the sage
And flowering in the ancient deathless rhymes,
I see Sri Rama's birth and wedding pure;
I see him wear his father's loved command
As crown far brighter than an earthly crown
I see the giant Sita fair immure;
I see on Lanka's isle the monkeys land;
I see Sri Rama crowned with bright renown.

Great Thoughts

Be true of thy friend. Never speak of his faults to another, to show thy own discrimination; but open them all to him, with candour and true gentleness; forgive all his errors and his sins, be they ever so many; but do not excuse the slightest deviation from rectitude. Never forbear to dissent from a false opinion, or a wrong practice, from mistaken motives of kindness; nor seek thus to have thy own weakness sustained; for these things cannot be done without injury to the soul.

* * *

The very ground and gist of a noble friendship is the cultivation in common of the personal inner lives of those who partake in it, their mutual reflection of souls and joint sharing of experience inciting them to a constant betterment of their being and their happiness.

* * *

Faith, hope, and love are purifiers of the blood. They have a peptic quality. They open and enlarge all the channels of bodily vitality. As was learned long ago, "A merry heart doeth good like a medicine." And the self-control which keeps reason on the throne and makes passion serve is the best of all domestic physicians.

* * *

The strength of affection is a proof not of the worthiness of the object, but of the largeness of the soul which loves.

* * *

Let no one think lightly of evil, saying in his heart, "It will not come near me." Even by the falling of water drops a water pot is filled; and the fool becomes full of evil, even if he gathers it little by little.

* * *

The gentleness of perfect freedom can only be won by the discipline of self-restraint.

* * *

To maintain a fault known is a double fault.

Events of the Week.

The affairs of the Trichinopoly Municipality appear to be getting from bad to worse. That they are not all that one would wish them to be has been known to the public for some time past. But the local Government's rather caustic remarks on the administration of the Municipality serve as an eye-opener to those of us who were hitherto ignorant of the actual state of things regarding the Municipality. The following extract from the review of the Government on the administration report of the Municipality will explain the present position regarding the financial condition and working of the Council. "The administration of the Municipality shows retrogression in many respects. The Council has neglected culpably its most essential duty of collecting Municipal revenues and has brought itself to a condition of bankruptcy. It wastes time in profitless discussions, instead of concentrating its attention on matters affecting the vital interests of the public. The Government have watched its working with considerable anxiety and unless it makes earnest attempts to improve its administration, the Government will feel compelled to interfere in order to place the affairs of this important Municipality on a satisfactory basis." When we consider the fact that the Council at its meeting held on the 3rd inst, wasted more than four hours in merely changing the designations of its officers from Office Superintendent and Head Accountant to Manager and Assistant Manager respectively without doing any substantial work, we feel bound to concur with the above observations of the Government. It is a matter for disgrace that the affairs of this important Municipality should be so rotten. We earnestly trust that the Council would not give room to the threatened interference of Government.

*
* *

The election of Messrs V. J. Patal and C. R. Das as the Presidents of the Corporations of Bombay and Calcutta respectively has given considerable satisfaction to all Indians interested in Indian civic administration. Both are men of talents with a creditable record of public work. While the civic conscience is yet to be strongly roused in this country it is in the fitness of things that these two foremost civic bodies have two prominent administrators at the helm. Chamberlain made Birmingham and Mehta, Bombay. Now is the splendid opportunity for these worthies to translate into action what they have been preaching all along to carry out the constructive programme. They have in clear, unmistakable voice repudiated the aspersions cast on them that they would make the civic bodies anti-Government. Mr. Patel assured the public that he belonged to no one particular party but to all parties in regard to his civic duties. He said that questions regarding temperence, extension of education among the masses, the question of uplifting the depressed classes, furtherance of the cause of Swadeshi, all these were questions which could very well be pushed forward by the co-operators and non-co-operators alike, through Municipality and local bodies and that he could carry all these through. Mr. Das outlined the programme of work of the Corporation, which would include free primary education, free medical relief for the poor and cheaper milk supply, housing of the poor, better sanitation, and increased and better water supply, development of suburban areas, and better and more efficient administration of the Corporation at a cheaper cost. Messrs Patel and Das have the capacity to work up the programme chalked out by them and in this laudable work they are sure to secure the co-operation of all the City Fathers irrespective of their political creed. We wish them god-speed in their civic administrative career.

*
* *

Lord and Lady Willingdon have left the shores of India for good. Anent this, the *Janmabhumi* remarks: —There is an end to every thing on earth,—yea, even to Lord Willingdon's rulership. In the first place, the old time charms of a Governor coming afresh from the shores of England had worn off in Lord Willingdon's case. His luncheon with their Majesties, his kissing the hands of the King, his interview with Reuter, his benevolent intentions regarding the domain of his future rulership—were all stale when the news arrived in India four years ago. Then in the second place, Lord Willingdon came to this province with his own traditions built up in Bombay through seven years of arduous rule during, before and after the War. Who can forget the great furore raised over the Town Hall Meeting by Jinnah and Horniman, when a memorial was sought to be raised in his honor. For a Governor of one province to change his charge and go to another province is as if a man is having a second wedding. No one feels interested in the business, not even the new spouse who, however she may affect to love her Lord, has a secret sense of disgust at the disparity of age, at the spent-up appearance of the bridgeroom, at the passionless and mechanical manner in which the pair pass through the process. Lord Willingdon not only came here with the traditions of Bombay, but he was also overshadowed by a presistent report of his translation to Delhi. Even to-day this latter report dogs his footsteps along the voyage. Lord and Lady Willingdon have left behind them memories of a mixed type. If their sojourn may be briefly characterized, one should say the Governor and his wife have made the gubernatorial station in the Province rather cheap. After all there is such a thing as dignity and reserve which are no less the attributes of a Lord than of a country squire.

*
* *

"Ditcher" writes in "Capital":—

On the eve of leaving Bombay, Lord Willingdon, so it is reported, told a friend he would return to India, and I have been wondering whether he has a notion of adding Bengal to his conquests. There is a strong rumour afloat that Lord Lytton is destined to succeed Lord Reading as Viceroy of India. If the latter goes on leave to England this year, as he probably will if Parliament hurries up and passes the Bill to allow him that privilege, Lord Lytton as Senior Presidency Governor, will act as Viceroy. The quidnuncs will have it that Lord Reading will be glad of the chance of resigning while at Home and this would mean the confirmation of Lord Lytton in a position for which he is marked by the authorities in Downing Street and Whitehall. The skilful way in which he has dished Mr. C R. Das and the Swarajists of Bengal has aroused admiration even in the enemy's camp. The leading Moderates are beginning to regard him as their sheet-anchor, as it is their opinion that the future government of India will be largely a matter of parliamentary tactics in which Lord Reading is not adept whereas Lord Lytton is. I make bold in this connection to quote the confidential estimate of the most distinguished political veteran at Bombay trusting he will forgive my temerity. He writes:—"This Governor of yours is a strong man. I like him. He has a great deal of the push and driving force of Sir George Lloyd. Transferred to Bombay he will be found to outshine Lloyd. Is it likely he may be our next Viceroy ? I feel he will turn out another 'superior Curzon' but without the hauteur of the noble Marquis. There is enough spirit and blood in him." This is a straw showing the direction of the wind. Bengal, I exclude the Swarajists, would be sorry to lose Lord Lytton; nevertheless a sportsman like Lord Willingdon would be acceptable, especially as it is the general opinion that he need not bother himself too much about the machinations of Mr. C, R. Das who will find more than his match in Mr. Bhupendranath Basu. In addition to his other social qualities Lord Willingdon is a generous patron of the Turf, and after the example of the King always has a horse or two in training. The Willingdon Sports Club at Bombay is a monument to his catholic sportsmanship. We have nothing like it in Calcutta. He would not be here long before he had a plan to go one better. I recognise that a chance remark in an emotional leave-taking is a slender foundation for the fabric I have woven, but stranger things have come to pass.

The Hindu Message

The Shibboleth of Untouchability.

Among the numerous meaningless but fashionable shibboleths of these days is the cry that "Untouchability should be removed." This item now forms the foremost plank in the constructive (?) programme of the National Congress. It has been raised to this pinnacle by the great Mr. Gandhi. And when once the Mahatma says a thing it is not for ordinary mortals to question the propriety of it. Even when it is destructive of the Hindu social system if the Mahatma says it is constructive, who can dare say nay to it. This slogan is carried from mouth to mouth and all sorts of opportunities are availed of to practise it without anybody bestowing the least thought on the subject. If we consider deeply on the questions, what is untouchability, who is untouchable, and why and how long are they untouchable, and understand aright the significance of untouchability, then there will be absolutely no necessity to raise this question at all. Untouchability, with us Hindus, is a question of spirituality pure and simple. There lies behind it absolutely no question of superiority and inferiority. When we say that a certain person is untouchable it does not convey to us any impression of his being either superior or inferior to us in social status. He may be either. Untouchability happens to every one in the Hindn fold at one time or another. We are at times too pure to be touched by others ; at other times we are too impure to be touched by others. Our own wives whom we consider as part and parcel of ourselves become at times untouchable, nay even unapproachable. We are asked to stand at a distance of several feet from them. When any of the relations of a Hindu dies or gives birth to children, that is to say, when there is any exit from or entry into the family, he becomes untouchable for a number of days. Such being the case what is it that causes untouchability. What is the criterion which determines the untouchability. It is nothing else but the consideration of spiritual purity. The Hindu society, as every one knows, is not built on any material basis. The solid rock of spirituality based on the eternal *Dharma* forms its basic foundation. We do not hanker solely after worldly gains and riches. Our outlook is always spiritual, for the life beyond, and when we practise such spiritual uplift, the material things of this world come to us as a matter of course. Our guide in our onward march towards our spiritual goal is our Shastras. They are the *pramanas* which contain all the necessary rules the due observance of which would carry us on to our eagerly desired destination. These rules have been framed by Rishis, or seers, who have themselves attained the highest Bliss and have themselves perceived the good arising from observing them and the evil arising by non-observance. If we have faith in the wisdom of our forefathers, which has evoked the admiration of the world for centuries together, then it goes without saying that it would be best for us to follow the path chalked out by them. On the other hand, if we neglect their injunctions and follow our own inclinations and the modern so-called fashionable tendencies, we must of course be prepared to undergo the consequences and deny ourselves the effect of any kind of spiritual uplift. The purity or otherwise of a particular person or object at a particular time has to be determined solely in accordance with the Shastras and not by what appears to our mind as pure or impure. The corpse of a Grihastha is untouchable whereas the corpse of a Sannyasin is considered fit for puja. Similarly the only son of a dead father becomes impure and untouchable for a number of days but if that only son happens to be in *Yajnya Diksha*, that is to say, in the midst of the performance of a sacrifice he continues pure till the Yaga is finished,—nay even if he then performs the funeral ceremonies he does them without a single bath either before or at the end. When we are at our Puja we are too pure to be touched by others. Thus untouchability is a part of our *acharas* which have been prescribed in the Shastras as helping us on in our march towards higher and higher spirituality. If untouchables had been considered as inferiors then they would have been subjected to penalties in case they touch others. But the Shastras do not prescribe any kind of penalties to the untouchables at any time. All the penalties or *pratyavayas* are prescribed only for those who happen to touch the untouchables irrespective of any caste distinction. For instance a Sudra if he touches an untouchable Brahmin has to bathe to maintain his purity. Even a *chandala*—one who eats cow's flesh—can become pure if he is spiritually elevated. Sri Sankaracharya, the greatest spiritual personage of his times has said in one of his marvellous gems of wise sayings, to wit, in his *Maneesha Panchaka*,

जाग्रत्स्वप्नसुषुप्तिषु स्फुटतरा या संविदुज्जृम्भते
　या ब्रह्मादिपिपीलिकान्ततनुषु प्रोता जगत्साक्षिणी ।
सैवाहं न च दृश्यवस्त्विति दृढप्रज्ञापि यस्यास्ति चे-
　च्चाण्डालोऽस्तु स तु द्विजोऽस्तु गुरुरित्येषा मनीषा मम ॥

He who has realised that he is the Eternal, Indestructible, Intelligent Brahman that pervades the bodies of all beings from Brahma downwards to the ant and not the things that are seen in this world and who is firmly rooted in this knowledge, he is my Guru, be he a chandala or a Brahmin. Thus it will be perceived that the realisation of Brahman—the being and becoming Brahman—is the goal of life for a Hindu and whoever attains to that state is above all distinctions. Hence untouchability, if

rightly understood, will not give room to any question of inferior status. It has absolutely no political significance. Without grasping its true significance it is now attacked on all sides and every effort is being made to eradicate it. We may as well eradicate Hinduism itself. It is the slavish imitation of the West that is responsible for this meaningless slogan. Would that we understand our acharas aright and not ring the death-knelt of Indian India in our mad craze after western materialism.

Literary and Educational.

Desikar as a Poet.

By A. V. Gopalachariyar M.A., B.L.

(Continued)

The poet's sloka describing the gentle breeze in the forest country of Nepal wafting the fine scent of the musk put on the Nepali women's cheeks by admiring friends to make them exactly equal the Moon with the black spot and relieving the fatigue of the Vidhyadhara couples after their long amorous sportings and wetted with dewdrops will do credit to an expert Sringara poet.

उद्यानायातविद्याधरमिथुनरतिश्रान्त्यपक्रान्तिहेतुः
तिग्म्यद्गात्रस्तुषारैः सुरयुवतिनिश्वासविश्वासभूमिः ।
नीहारत्विट्कलङ्कप्रतिवदनपदन्यस्तकस्तूरिकोद्य-
न्नेपालीगण्डपालीपरिमलमिलितः स्पन्दते मन्दवातः ॥

The poet who is an out and out Vydika and an embodiment of the highest vairagya redeems the Vydika from Vikrama's reproach in the Vikramaurvasiya as वेदाभ्यासजड and incapable of lovely creation. Manmatha's boast of his own might in the following sloka at the commencement of the fourth Act is also fine.

इक्षुः पेशलमीदृशं मम धनुः पुष्पाण्यमी सायकाः
तन्त्रीमञ्जुलनिस्वना मधुकरश्रेणी शुभा शिञ्जिनी ।
भीरुः सन्नबलाजनो मम बलं तथ्यं परं कथ्यते
सोऽहं निर्जितशूलभृत्प्रभृतिकः संकल्पसिद्धोदयः ॥

Sri Krishnamisra in his Prabodhachandrodaya puts the following upadesa into the mouth of Saraswati.

नित्यं स्मरन् जलदनीलमुदारहार-
केयूरकुण्डलकिरीटधरं हरिं वा ।
ग्रीष्मे सुशीतमिव वा ह्रदमस्तशोकं
ब्रह्म प्रविश्य भज निर्वृतिमात्मनीनाम् ।

The Scripture says:

एष ब्रह्म प्रविष्टोऽस्मि ग्रीष्मे शीतमिव ह्रदम् ।

"Having suffered from the extreme heat of passions, I have immersed myself into Brahma even as the man scorched up by the hot son cheerfully immerses himself in a cool pond". Sri Krishna Misra advised the worship of the Saguna Brahman in the form of Vishnu or the complete entry and surrender into the colourless (Nirguna) Brahman which by its delightful coolness drives away all the heat of samsara. He evidently puts the latter alternative as the higher method and as referred to by the above Pramana sloka. Our author who believes that the worship of Saguna Brahma is the safest road says in the following lines that the Pramana sloka refers to the worship of the Saguna Brahman.

नित्यासन्नमशेषदोषशमनं निःश्रेयसार्थप्रदम्
ग्रीष्मे शीतमिव ह्रदं बहुगुणं ब्रह्म प्रविष्टो मुनिः ॥

The poet shows his direct knowledge of the climatic conditions and physical features of the whole country by his fine and true descriptions of the different parts in the pursuit after a good spot for the making of penance. Even in the poet's days the usurious moneylenders from the north appear to have set up their money lending trade in all important places. They were living away from their families in strange places and cared for no pleasure or comfort for themselves but were absorbed by their unceasing and abnormal desire for increasing their money manyfold in the shortest possible time by usurious lending. In his days also, Sannyasis seem to have been worrying people for large donations on some philanthropic pretext or other such as the founding of a mutt or of a library. He says of them,

भिक्षेति शिष्यजनरक्षणदक्षिणेति
शाठीति शाश्वतमठोपधिकल्पनेति ।
कोशोपसंग्रहणमूल्यमिति ब्रुवाणाः
संन्यासिनोऽपि सततं दधते धनायाम् ॥

The poet appears to have been a good Yogi himself. He describes in several verses at the end the rapturous trances into which the devout bhakta of the Lord frequently falls. He says of the Yogi.

अङ्गान्यस्य मुहुर्मुहुः पुलकितान्यन्तर्मुखं मानसं
चिन्ता च द्रुतशर्कराप्रतिनिधिः शीताश्रुणी लोचने ।
मायासारथिगीतयोपनिषदा दृष्टक्रमं द्रागपि
मन्ये याति मनोरथेन पुरुषो वैकुण्ठघण्टापथम् ।

The following sloka describing the merging of the Yogi in the Ananda ocean of Parabrahman carried thereto by the Ganjes-like stream of spontaneous, pure, continuous and sweet thought of the supreme affords clear proof of the Yogic experiences of the author.

स्वतः सिद्धस्वच्छस्थिरमधुरचिन्तासुरसरित्
प्रवाहोपश्लिष्टात्प्रणिधिमुखभागादवतरन् ।
चिदानन्दोदन्वत्यनघगुणरत्नौघसुभगे
निमज्जत्यन्यस्मिन्नयमपुनरुन्मज्जनमिह ॥

The finishing slokas in the Prabhoda Chandrodaya and the Sankalpa Suryodaya indicate what differences there may be in the ideals. The following Bharata Vakya is indicative of the poet's extreme modesty and sincere conviction that the God within him is the real author of his works and that he is only His mouthpiece.

अङ्गीकुर्वन्त्वकलुषधियो नित्यमध्यात्मविद्यां
आद्यो धर्मः स्पृशतु वसुधामाशिषः पारवर्ती ।
देवः श्रीमान् जलधितनयाबद्धभोऽस्मिन्प्रबन्धे
वक्ता श्रोता वचनविषयः प्रीयतां वासुदेवः ॥

We shall now proceed to refer briefly to the Hamsa Sandesa. The Sandesa or message literature is as old as the Mahabharata. Even in the Ramayana birds and beasts and even the mountains are

freely addressed by Rama to get information about Sita. The swan carried love messages between Nala and Damyanti. The idea is not peculiar in Sanskrit literature. Tennyson in his 'Princess' addresses a swan to convey a love-message. Kalidasa was the first to make a regular erotic poem of such a message. The poem was so exquisitely fine that later poets were enamoured of it and wanted to write after that manner. The two verses of Bhavabhuti in the Malatimadhaviya addressed by Madhava to a cloud beginning with दैवात् पश्ये: are certainly inspired by the Meghasandesa. There are several Sandesas composed by later poets and published in the Kavyamala. Our author appears to have been profoundly impressed by the Megha Sandesa and filled with a desire to write a devotional poem on the same model. He was an extremely religious person and he would not violate the injunction to avoid composing poems merely pandering to human passions (काव्यालापांश्च वर्जयेत्). But he must write a Sandesa and show all his skill as a poet. He had the authority of the Mahabharata for the conception of a message through a swan. He knew that Kalidasa himself now and then had Rama and Sita in his mind when he describes the condition of the Yaksha and his consort. Having got his inspiration from the Megha Sandesa, he set about composing the Hamsa Sandesa. The poem is one of the sweetest songs in the world's literature. In literary polish, melody, simplicity and beauty, it will bear comparison with the works of the greatest poets. Some parts of the Purva Megha are rather difficult though undoubtedly grand and have not the simplicity which is characteristic of Kalidasa. The Hamsa Sandesa is throughout simple and mellifluous.

Bala Ramayana.

By P. K. Kalyanarama Sastri B.A.

Continued

XIX

Hush sirs ! The dreaded Visvamitra comes
To welcome whom, the King, it well becomes.
At first a prince and then a Rajarshi
And then again a mighty Maharshi
He rose by (dint of perseverance) meditations deep and long
To (*such a pinnacle of eminence*) be a power infinitely strong
A Brahmarshi he thus became in short
That made the worlds a plaything for his sport.
His anger made him once pronounce a word
Which almost threw the universe overboard.
But for the gods giving him space to build
His heavens new which since so finely guild
The starry Zones, we cannot say nor guess
What woes awaited them, that made a mess.

XX

The King receives the sage with due respect
His hospitality being perfect.
The sage does justice to the royal dish
So full of sweets and fruits which one could wish,
He then enquires : Vouchsafe to tell me King !
If in thy rule, contentment thou dost bring
To one and all ? Dost thou control them still
And do they pay their taxes with good will ?
Hast thou subdued thy foes ? And do they all
With kindness entertained forget their fall ?
Are all the dues in time paid up and brought
Into account with proper care and thought ?
He best does rule, who rules his men by love
And ruling thus, lives like his gods above.

XXI

"My holy sage : I joy at seeing thee
As though I drink a draught of nectar free.
My joy at seeing Ramachandra's face
Stands all alone to rival this in grace."
Thus says the King and adds : thy blessings, sage !
So sure indeed my happiness presage.
Do tell me, worthy sir ! how I could serve
Thy holy self, discarding all reserve.
What kind of splendid homage I shall pay
At this thy feet, for coming all this way ?
The richest treasures, gold or gems or grain
All these are thine. Thou shalt not ask in vain.
Right glad am I to please thee with my all,
My life itself, I price a bounty small.

XXII

"My life is simple, noble King" says he
"And all my wants as few as they should be.
With much disfavour and disdain I view
All earthly claims which pass for comforts new.
But thou wouldst wish to grant me some such gift
As would on me a pleasant duty shift.
Well then of thee a favour I shall ask
To part with which will be no easy task.
But of a certainty, thou hast to give
Whate'er I wish, to keep thy word alive.
I will have my boon. Full well I know
How safe and undeterred thou keepst a vow.
Then bid Sri Rama go with me in joy
And be a week ar two in my employ."

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By Dr. Radha Kumud Mukerji, M.A., Ph. D., P.R.S.

(*Continued.*)

The Mahabharata itself composed by Krishna Dvaipayana was fully recited from day to day by Vaisampayana at the sacrifice of Janamejaya, son of Parikshit, which was attended by thousands of learned Brahmins. Again, it was at the sacrifice of Saunaka at Naimisaranya that the Mahabharata was repeated by Ugrasrava Sauti. Thus the celebration of these royal sacrifices was the principal agency for the promulgation and popularisation of original literary works of national interest and importance. The Upanishads also emphasise the other feature of these learned gatherings, *viz.*, that they provided the arena where scholars seeking to establish their intellectual position entered the list in tournaments of debate. This feature is also noticed by the Mahabharata [III, 132-134] where it is stated how learned Brahmins were flocking to the sacrifice of Janaka "for the purpose of listening to controversies" (and also to Brahmaghosha, *i.e*, recitation of the Vedas). Thither came Ashtavakra, eager to assert and establish his intellectual primacy but the entrance to the Congress was barred by the gate-keeper who under orders from the learned chief Vandi, was to admit only 'old and learned Brahmins.' Ashtavakra has thus first to convince the gate-keeper of his eligibility for membership of that learned assembly and addressed him as follows; "O gatekeeper, you will to-day see me engaged in a controversial fight with all the learned men and get the better of Vandi himself in arguments." In the end Ashtavakra came out victorious with his supremacy acknowledged by the whole assembly.

Lastly, in this connection we may also note the different classes of learned men distinguished [XII, 236, 18-20]. "Those who are acquinted with the Vedas are of two sorts, *viz.*, those who lecture on the Vedas (pravaktrini) and those who are otherwise (*i.e.*, mere preceptors)...The preceptors of the Vedas are of two sorts, *viz.*, those who are conversant with the self and those that are otherwise."

We shall now discuss the Epic evidence regarding the education of the Kshatriya Both law and legend are at one in making studentship the first stage in the life of every member of the three twice-born classes. But as has been already stated, the course of studies may be naturally assumed not to have been uniform for all the classes but determined by the ultimate ends and careers prescribed for each class. This *a priori* assumption seems to be borne out by the evidence of the Epics as a whole, though there are some passages in that evidence liable to give a contrary impression.

It is necessary at the outset to recall how the position is defined in law. The three occupations common to all the twice-born classes as stated therein are 'studying, sacrificing, and giving.' To these three occupations would be added, as special to the Brahmin; 'teaching, performing sacrifices for others, and receiving gifts,' and, as special to the Kshatriya, 'defenceor protection of his people.' It is also to be noted that such study as was enjoined for the Kshatriya might make him sufficiently roficientin the Veda to be able to teach and teach a Brahmin student who should not go without education for failure of a Brahmin teacher. Thus normally the Kshatriya was only to study, and the Brahmin to study as also to teach and perform sacrifices for others. It is thus evident that the study as a qualification for the high, responsible and practical function of teaching and direction of religious practices will be different in scope and method from that which is followed by occupations not directly depending on or connected with it. Some law-givers expressly point out that it is the king alone who is expected to commit to memory the Vedas like the Brahmin, and not the ordinary members of his caste [*Gaut.* XI, 3; *Manu* VII, 43].

Let us now examine the Epic evidence on the education of the princes. The Pandus are described as "having studied *all* the Vedas and the various Sastras or treatises on duty etc," [I, 1, 122]. Dhritarashtra, Pandu and Vidura "brought up from their very birth by Bhishma as if they were his own sons" are described as "being purified by the ceremonies of their order, disciplined by study and the vows and practices of studentship, and emerging into manhood skilled in 'studies' (*Srama* as explained by Nilakantha) and hand to hand fights (Vyayama). They are proficient in Dhanurveda (archery) and Veda, in club-fights, in the wielding of swords and shields in the driving of elephants, in Nitisastra (polity), Itihasa and Purana and other subjects, in the truths of the Vedas and Vedangas and are of fixed determination in all their undertakings." [I, 109, 17-20] Pandu excelled in archery while Dhritarashtra in personal strength (*ib.* 21).

Bhishma, as the guardian of the Pandu and Kuru princes committed to his care, appoints as their preceptor Drona "learned in all the Vedas." Drona specially taught his students Dhanur Veda in all its branches. They became before long perfect experts in the use of all kinds of weapons [I, 131]. There is, it may be noted, no mention here of the study of the sacred texts by the princes. In another place [I, 134] the following injunction is expressly laid upon Drona by Bhishma in giving him charge of the education of the princes: "Unstring your bow and teach these princes the science of arms." Drona was selected as a teacher because he was a specialist in that subject which was taught him by the great Rishi Agnivisa. "I was engaged there," says Drona, "in serving my preceptor and lived with him for a long time as an humble-minded Brahmacharin with matted locks on my head." Drona was given for his residence by Bhishma "a neat and tidy house well-fitted with paddy and every kind of goods," and commenced his instruction of the princes. "He gave instructions to all the princes in the science of arms." "Though he gave equal instructions to all yet Arjuna became the foremost of all in agility and skill." "Arjuna took a great deal of care in worshipping the preceptor; had great devotion to his study of the science of arms. Therefore he became a great favourite of Drona." "He practised with his bow even in the night." Pleased with him Drona then taught him "the art of fighting on horseback, on the elephant, on the car and on foot. He taught him how to fight with clubs, the sword, the lance, the spear and the dart. He taught him the use of many other weapons and how to fight with superior numbers." As regards his other pupils, Duryodhana and Bhima specialised in the art of fighting with clubs, Nakula and Sahadeva in handling the sword, Yudhishthira as a 'car-warrior' while Aswatthama excelled in the use of all arms.

The same kind of military training was also the portion of the next generation of princes. "That powerful *boy* Abhimanyu (son of Arjuna) became equal to his father in counteracting the weapons hurled on him, in great lightness of hand, in fleetness of motion forward and backward and in traversing and wheeling." He "learnt from Arjuna the science of arms with its four branches and ten divisions. . . .and he also became learned in the Vedas." Again: "All their rites of infancy and childhood according to the ordinances such as chudakarana and upanayana were duly performed by Dhaumya. After having studied the Vedas those princes (sons of Draupadi) of excellent behaviour and vows learnt from Arjuna the use of all the weapons." [I, 223].

The education prescribed elsewhere for the sons of kings includes the following: "knowledge, the family-laws, the Veda-of-the-bow, the Veda, elephant-riding, horse-back-riding, chariot-driving, rules of propriety, word-science, music and the fine arts, legends and tales." [XIII, 104; Cf. V, 189].

The kind of religious or Vedic knowledge these princes were expected to acquire will be further evident from the fact that in the great war we find among the active combatants good many young knights. One of the foremost of these was Abhimanyu who is represented as only sixteen years old, already married and regarded as a full-fledged knight [1, 67]. Old Drona [VII, 192, 65; 193, 43] at eighty five is spoken of as "acting in battle as if he were a vigorous youth of sixteen." The same kind of evidence is also given in the Ramayana where, when Rama is about to be taken away from home on his military mission, his father exclaims "He is yet but a boy [*bala*] he is not yet sixteen and has not acquired the art of using arms." This passage thus further shows that the age of sixteen marked the end of boyhood before which the prince was normally expected to have acquired the military arts and qualified for the vocation or mission of his life. [*Ramay* I, 23, 0, III, 42, 23.]

The conclussion to which all this evidence points is very well put by Hopkins: "How are we to interpet this? The sceince of arms required years of patient study. Is it conciveable that a boy otherwise occupied in physical training should by the age of sixteen be master of the special skill that gave him power on the battle field and at the same time have found time to commit to meomery even one Vedic collection? It is clear that the law is later than the epic on this point; and even there such knowledge is only to be assumed as desirable for the warrior in general. The active young knight and busy trader must have performed their duties toward the Veda in a very perfunctory way, if at all. The more reasonable supposition seems to be that, while in early age there was no let to the desire of a young warrior if he wished to be Veda learned, the conventional practices of his caste nevertheless constrained most of his attention to arms, and in his eight months of schooling (if even this, the later term of yearly study, be allowed for so early a time) he probably did nothing more than 'go over' the text of the Veda. The memorising of even one Vedic collection it is absurd to believe could have been attempted by such young warriors as those the Epic depicts. The pratice must have deen peculiar to the man of leisure, the priest. Indeed, it is not to this caste as a whole that the Epic ascribes such knowledge; but the king alone is, theoretically, acquainted with the threefold Veda. A sort of commutation of learning seems to be implied in the Sutra period; for we read that the student, instead of learning all may even as an alternative to the *anuwaka* [itself a concession] recite only 'as much as the guru thinks best,' or 'only the first and last hymn of each seer;' or 'at the beginning of each hymn just one verse'. [*Sankh* II, 7, 22, ff] †

To be continued.

Historical and Scientific.

Lectures on Indian Music.

By M. S. Ramaswamy Aiyar, B.A., B.L., L.T.,

Lecture VIII.

(*continued.*)

25. Having recognised that Group A (*i.e.*, 32 ordinary Ragas of Fig. 6) as the standard Ragas for popular instruction, our next business is to find out the ways and means whereby to derive Janya or derivative Ragas therefrom. I should think that, in this matter, Bhavabatta is a safe guide. The following rules for the purpose of deriving Janyaragas from out of Janakaragas may be of some use:—

1. Twelve Swaras of the Karnatic system form the basis of a musical scale.

2. The system of classifying Ragas must invariably be the Genus-Species system.

3. All Ragas fall into three divisions, viz., (a) Sampoorna of 7 notes, (b) Shadava of 6 notes and (c) Oudava of 5 notes.

4. Derivative Ragas must have the same flat or sharp notes as the Janakaragas from which they are derived.

5. The first principle of getting Janyaragas is derived from Bhavabatta's dictum—रागस्तु नवधा प्रोक्तः A Raga is said to be of nine kinds,' They are:—

(i) Sampoorna *plus* Sampoorna
(ii) Shadava *plus* Shadava
(iii) Oudava *plus* Oudava
(iv) Sampoorna *plus* Shadava
(v) Shadava *plus* Sampoorna
(vi) Sampoorna *plus* Oudava
(vii) Oudava *plus* Sampoorna
(viii) Shadava *plus* Oudava
(ix) Oudava *plus* Shadava.

(6) According to this principle, every Janakaraga, which is invariably a Sampoorna both ways, may be manipulated in eight ways, as indicated.

(7) The second principle of gettting Janyaragas is to take note of *Varjya** Swaras and *Vakra*§ Swaras.

† "The twenty-second verse alone would give any liberty of shorting (*yavad vagurur manyeta*). O,denberg, translating this, notes the consequenoe, and calls the plau an abridged method, by which students who had not the intention of becoming Vedic Scholars and probably chiefly students of the Kshatriya and Vaisya caste, could fulfil their duty of learning the Veda.' In XII, 132, 20 (21=Manu 8, 44) we are told that the *dharmavid* or King erudite in rules of duty, must know the 'four-fold system of right.' This is best explained by another verse in the same book (XII, 59, 33' where the three-fold (Veda) is ono; logic, two; agrigultural occupations (including trading etc.), three; and the system of punishment, four. The age of manhood is reached at sixteen."

§ Crooked—Going.

* Eliminated.

Ramaswami Dikshithar (1735—1817) is credited to have derived *Hamsadhwani* from Sankarabaranam. The scale of the Janakaraga runs thus:—

S—R2—G2—M1—P—D2—N2—ṡ.

It has thus the full compliment of 7 notes and is therefore a Sampoorna Raga. If you eliminate therefrom M1 and D2, the remaining portion of the scale will run thus :—

S—R2—G2—P—N2—ṡ.

This is Hamsadhwani, of which M1 and D2 are 'Varjya' Swaras. An example of Varjya and Vakra Swaras may be found in Sriraga. The Janakaraga of Sriraga is Kharaharapriya, the scale whereof runs thus:—

S—R2—G1—M1—P—D2—N1—ṡ.

Sriraga, a derivative of Kharaharapriya, is an 'Oudava—Sampoorna' Raga; for, it has only 5 swaras in arohana, viz, S—R2—M1—P—N1 and all the 7 swaras in avarohana, G1 and D2 are both Varjya swaras of Sriraga in arohana. In avarohana, though there is the full compliment of 7 swaras, they do not run in a straight way but move crookedly thus:—

ṡ—N1—P—D2—N1—P—M1—R2—G1—R2—S.

That is, D2 refuses to follow N1 and wants P to precede it; and again G1 refuses to follow M1 and wants R2 to precede it. Such recalcitrant notes, so to speak, are called Vakra' swaras.

(8) No Raga should drop Ma and Pa at the same time.

(9) No Raga should use flat and sharp notes of the same denomination consecutively.

(10) Dhurina Ragas, *i.e.*, Ragas having suddha and prathi mas simultaneously should be eschewed from the Karnatic System, though they seem to be retained in the Hindustani system.

26. We shall now turn to another point. In other systems of music, Ragas, as such, are never sung independently of, and apart from, melodies. But, in the Indian System, they are abstracted from the melodies with which they are associated and sung by themselves. Such Raga-singing pure and simple is called 'Alapana.' The rules that are to be observed in singing Alapana are mainly as follows :—

1. Find out to which of the nine kinds mentioned by Bhavabatta the Raga you mean singing belongs.
2. Take note of its varjya and vakra swaras.
3. Remember that the varjya swaras will invariably be Vivadi notes and distribute the swaras retained between Vadi, Samvadi and Anuvadi.
4. Ascertain in what part of the scale—Poorvanga (lower tetrachord) or Utharanga (higher traction)—the beauty thereof lies.
5. Avoid the mistake of gilding into *sammela* Ragas, that is, Ragas apparently similar to one another but really different. For instance, Kambodi and Yadukulakambodi are 'sammela' ragas, inasmuch as both of them are derived from Harikamboji and both have the full compliment of 7 swaras in Avarohana. But in Arohana, the former is shadava and the latter is Oudava.
6. Do not be misled by the sameness of names which does not always indicate the sameness of swaras, nor even the sameness of origin. For instance, you have Saveri, Asaveri and Suddhasaveri. These are not sammela ragas; for Saveri is derived from Mayamalavagowla, Asavari from Thodi, and Suddhasaveri from Sankarabaranam. So is the case with Bhairavi, Anandabhairavi and Salakabhairavi.
7. Make it a point to have all the Ragas you know clearly distinguished from one another. For example, Mohana and Bhoopala have the same set of swaras, both ways, viz, S—R—G—P—D—ṡ, yet, they are distinct from each other. In the former you have all short swaras while in the later you have all flat swaras.
8. Finally, take note of the time and *bhava* or rasa, in which each Raga has to be sung. The time-theory Mr. Shatkhande seems to have worked out for Hindustani music. But Karnatic music follows Venkatamakhi's directions* in this respect. As for bhava, I shall quote what my Trivandrum friend† wrote on the point: "The existence of a well-ordered system of Ragas is the greatest peculiarity in Hindu music. Raga literally means *passion* and each raga stands for a distinctive phase of feeling or passion. In elaborating a raga, the combinations may be varied as in a Kaleidoscope, according to the mental fertility of the singer; but the general character of the Raga is there, unique and unmistakable All the permutations and combinations are performed on the basis of the notes of which the Raga is primarily composed and any deviations are looked upon as discordant and are scrupulously guarded against. One like *Mohana* or *Poorvakalyani* appears like a coy maiden hiding her love, as a rose does its blossoming petals beneath its bower of green, but withal conscious of her beauty and attractiveness. One like *Useni* or *Nagavarali* comes fascinating in its sadness, like a maiden estranged from her lover, or spurned by him, cursing the woeful hour which parted her from his lovely company or eloquently pleading the Justice of her cause. One like *Bekada* comes arguing, resenting or remonstrating. One like Nadanamakriya, calm and thoughtful, appears like Socrates or Plato preaching the sublime truths of philosophy to his disciples and proving that all beneath the sun is hollowness and vainglory. One like *Nilambari* or *Yadukulakambodi* comes submissive and imploring, melting the soul into streams of tender devotion, like a true Bhakta full of prayers and tears in the presence of the god whom he adores. Thus each Raga comes and goes with its store of smiles or tears, passion or pathos, its noble and lofty impulses and leaves its mark on the susceptible mind." My friend's picture does not seem to me to be a web of fancy but only reveals the predominant sentiments of Ragas and furnishes a clue as to what subject can be treated in them. For example, Thiagaraja's well-known song—*Koluvamaregada*—"Is not Rama in Durbar with all his paraphernalia ?", is rightly sung in Thodi. Again, the same musician's *Samayamu thelisi*—"What is it to me, whether the wealthy men live or die if they do not by their riches acquire *punya* or virtue," is rightly sung in Asaveri.

27. One of the greatest exponents of Alapana, within living memory, was Maha Vythinathier gifted with a voice unrivalled in clearness and sweetness, coupled with a special capacity for rapid performances. An anecdote with regard to another singer will show to what a high degree of perfection that Alapana was worked up in our country. One Sitaramier, a musician of the Tanjore Court, was a specialist in the matter of elaborating Thodi and was therefore known as "Thodi Sitaramier." Once he got into money difficulties and the shrewd lender refused to accept as his security anything else than the borrower's own Thodi, Sitaramier had perforce to mortgage his Thodi and got money. The Raja of Tanjore missed Thodi in his palace for a long time. On inquiry, he learnt of the mortgage of the Raga, laughted at the cleverness of the money-lender, discharged the debt and enabled the musician to redeem the mortgage.

28. Now, we come to the Thala System. Its origin is to be traced right up to the prosody and

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* For example,

1. शंकराभरणो रागः पूर्णः सायं प्रगीयते ।
2. भूपालः प्रातरुद्गेय औडवोमनिवर्जयेत् ।

Chaturdandiprakas.

† Mr. T. Lakshmana Pillay.

metres of poetry. "The insistent demands of language," observed Mr. Fox Strangways," and the idiosyncracies of highly characteristic verse haunt the music like a presence which is not to be put by. The time relations of music are affected both by the structure of the language and by the method of verification which ultimately derives from it. The Indian Thala is derived from song, while the European Thala is derived from dance or march. Though both are based on the numbers 2 and 3, the Indian system *adds*, while the European system *multiplies*, in order to form combinations of these." While the syllables in a European verse are marked by *accent*, those in an Indian verse are marked by *matras*.

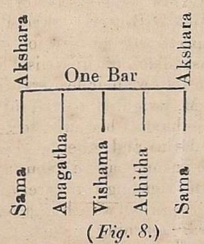
29. Seven Thalas are mentioned in connection with the Karnatic System, each of which ramifies into five Jathis. Thus the Karnatic System has 35 main Thalas which may be tabulated thus :—

Number	Thalas	Jathis				
		Chathusra	Thisra	Khanda	Misra	Sankirna
1	Eka	4	3	5	7	9
2	Rupaka	6	5	7	9	11
3	Jampa	7	6	8	10	12
4	Thriputa	8	7	9	11	13
5	Ata	12	10	14	18	22
6	Matya	10	8	12	16	20
7	Dhruva	.14	11	17	23	29

(*Fig 7.*)

30. On analysis, it will be found that 3, 4, 13, 16, 17, 18, 20, 22, 23 and 29 occur only once ; that 5, 6, 14 occur each twice ; that 8, 9, 10, 11, 12 occur each thrice ; and that 7 alone occurs four times. Be it noted that each of the numbers found in the Thalachakra denotes so many aksharas. How to learn the different thalas will be more fully dealt with in my next lecture, Sargam Notation. Mr. Bhatkhande speaks, in his *Abhinayathalamanjari*, of 25 Thalas. How many of them are current in North India today, the book is silent about. But so far as South India is concerned, only five thalas and a few more are current, viz, Chathusra Thriputa, Thisra Thriputa, Chathusra Rupaka, Thisra Rupaka and Misra Jampa, Khanda Ata etc.

31. Before closing, mention must be made of four *Grahas* or commencing points of a Thala, viz, Sama, Anagatha, Vishama and Athitha. If a song commences simultaneously with an akshara, the graha is Sama ; if it commences a little after the akshara, it is Anagatha ; if it commences a little before the akshara, it is Athitha ; but if it commences midway between two aksharas, it is Vishama. The following graph will illustrate the four grahas of a Thala :—



(*Fig. 8.*)

Exchange Stabilisation : The Present Situation Some constructive proposals.

BY V. R. RAMACHANDRA DIKSHITAR, B.A.

How to stabilise exchanges has, of late, compelled the earnest attention, and caused the deepest concern in the minds of all right thinking economists of the world. The problem has assumed the dimensions of an all-engrossing question that is being frequently discussed in the press and in the business quarters but is rarely answered satisfactorily. Despite their best endeavours, ardent students of economics have ignominously failed to bring about a happy solution. What do we mean by the term exchange :—It bears upon the mutual exchange of services and commodities. In this drama of exchange the currency of every country plays an important and active part. It is because exchange is a payment of a country's obligations.

BARTER AND OTHER METHODS.

Before the mechanism of exchange,—that is bills of exchange—, came into being, barter was in practice but it was found a difficult process of discharging a country's balance of payments, and hence lately given up. Instead of substituting barter by bills, we can have recourse to another method which is the shipping of gold from one country to another for payment of debts and obligations. But the time involved, the freight and the insurance charges incurred, the loss of interest for the period covered were, perhaps, the perceptible effects that necessitated a more economic, effecient and workable system which was found in the mechanism of bills of exchange. And if the balance of claims between any two countries does not agree, it is met by the system, well-known as the arbitrage. Space fails me to explain this in extenso.

RELATION OF EXCHANGE TO CURRENCY.

It has been rightly said that foreign exchange is an expression of one's country's currency in terms of another's currency. A simple instance will serve to indicate this clearly. Let us suppose a merchant in India exports goods to Brazil or to England. In return he expects money in terms of his own, that is, the Indian currency. This means the currency of Brazil or England should be expressed in terms of the Indian currency. For each country has its own peculiar system of currency,—some gold, some silver etc.—, and hence it is indeed an intricate task to measure the standard of one's currency in terms of another, and especially when the purchasing power of that unit of account gets ticklish both in its movement and in its value.

A BIRD'S EYEVIEW OF THE PRESENT SITUATION.

It certainly passes one's comprehension to realise the exact situation existing at present in the field of exchanges. Frequent, nay violent fluctuations in the rates of exchanges have become common, and it can be said without fear of contradiction that for the past three or four years no two rates continued for a week. If the rates continue to fluctuate within the specie points, it is no matter of importance whatsoever, for it would not affect perceptibly the trade conditions. Exchange is said to remain steady if the rates range between the gold export or import points. The relevant and obvious relations that existed between the specie points and exchange rates in the pre-war era have disappeared. The movement of gold for the last five years from one country to another is neither free nor easy. Practically there is no export or import of gold as it was obtained before the war. Several undue restrictions have hampered its movement. London

that was a free market in gold, and the greatest credit mart has suffered an eclipse but in our opinion only temporarily. For depreciation is in course of steady rectification as could be seen from the New York—London Sterling exchange. We are told that trade conditions are being bettered and we confidently hope for a speedy revival. The United States is perhaps the only mart for gold today. The great War is responsible for this unprecedented situation. It practically unsettled the trade conditions of the world with the consequence commerce has become stagnant and speculation rampant. There was suddenly a great fall in the world prices, and an unparallelled dislocation of world's trade accompanied by acute unemployment of millions of persons. Thus exceptional circumstances have off and on tended to raise the usual rates, sometimes rising and sometimes falling, thus introducing what is called the element of uncertainty in the exchange conditions. It would not be the language of exaggeration to say that the depreciation of the German mark and the Russian rouble is simply appalling.

THE ELEMENT OF STABILITY.

Business of whatever kind requires stability. When speculation is rife and the trade conditions are uncertain, if exchange becomes weak, it is simply adding fuel to the fire. Each can be said to be the result of the other. But the fact is undeniable that the markets would be sometimes at the mercy of sellers, and sometimes of buyers. Such conditions are calculated to make currency and stock exchange speculators exceptional profiteers at one time and heavey losers at another. The element of initiative so imperative among business men gets slackened slowly but surely. The incentive to production diminishes, and this causes not unnaturally inflation with regard to internal prices. This leads us to a consideration of the currency stability on which depends greatly the exchange stability.

If the value of the purchasing power of a unit remains unaltered and steady for a pretty long period, then the currency is said to be stable. If the value of the currency unit in terms of foreign currency remains unchanged and steady, then exchange is said to be stable. Viewed in this light the Indian rupee, which is the unit of account, forms an essential medium of exchange.

THE PRESENT INDIAN CONDITIONS.

E. V. Rushforth in his booklet on the Indian exchange problem concludes that if experience is a correct determiner, then stability is at present unattainable, and until a settled course is established, risks a merchant should take. Taking the case of our country, the exchange rate went on rising and rising for three or four years continuously since the commencement of the great war that a hue and cry was set on foot by the Indian public for stabilising the value of the rupee. For, as has been already mentioned, exchange is closely connected with the purchasing power of the rupee. To maintain both kinds of stability, the Government of India had a firm control our exchange question. When their action was subject to criticism, a committee—the Babington Smith Committee—was called for, and the Ilpenserosoes who sat on this, decided after mature consideration and an elaborate discussion, to find the exchange value of the rupee at 2sh. from 1sh 4d. on a gold basis. But subsequent events have demonstrated that their decision, however well intentioned, failed of the intended effect, namely, to reestablish the automatic working of the currency system. The boon of stability is still in the air, and various proposals have come out from men of weight and authority to reconsider the decision of the Committee, the present rate being deemed too high for a satisfactorily working of the system. And we beleive and hope that ere long another Commission would be instituted to solve this thorny problem.

To be continued.

Miscellaneous.

The Congress Nuisance in Kerala.

BY G. HARISCHANDRA RAO.

1. Mr. Gandhi, the leader ef the Movement, has opined that, since sufficient *canvassing* has not been done, civil disobedience should not be started now. The orthodox public, according to him, have to be first approached and educated before this extreme step is taken. Now, is it right for the army to begin the battle when the General himself calls on them to wait?

Mr. Malaviya, his lieutenant too, has communicated a message to the Congress Committee in Kerala, requiring them not to open the compaign until his forthcoming visit to that province, though, considering his most reprehensible conduct in Northern India and particularly in Delhi where he led a procession of Panchamas through the streets to the wells which have never been used by them for centuries, dynasty after dynasty of our Mussalman Emperors having generously respected the sentiments of the people by abstaining from forcing them to open those places to the Panchamas, and inaugurated the use of the wells by these classes as if in a ceremony in which a woman who delivered of a child would after a few months throw a bucket into the well for the first time, one cannot but apprehend that Mr. Malaviya's advice to wait for a few days is due not to his anxiety about the welfare of the people but rather to his calculation of time for enabling him to arrive at the camp, begin the bombardment with his own hands and legs and mouth, and monopolise the credit for leading a compaign of irreligious invasion on conservative South India. Anyhow, the heroes of Kerala will be guilty of precipitating matters against the wishes of their own leaders. It is not easy for a layman to detect any underground messages, if any, from the Generals, urging their followers to violent action while those august personages themselves put on an air of dignified moderation and philosophic abstraction ; for the number of those who have now rallied to the banner of this religious rebellion is so overwhelmingly large as to make one surmise either that they have all mutinied against their chiefs who have cried out 'halt !' just now or that the chiefs themselves have instigated the onslaught in a covertly and cowardly manner. Men like Mr. Malaviya who are long known for their time-serving and money-begging policy, may now have directed their followers to wait for a while, one may suspect, for preserving the favour of the Native Rulers from whom a few lakhs could be taken in the near future for the so-called Hindu University or some other educational institution. But whatever may be the motive behind this pretended moderation, there is now an injunction for suspension of civil disobedience, and those who profess to follow their leaders must not go against them. Mr. Malaviya, it is said, rained torrents of Sastraic hailstones upon the unprotected heads of gaping audience in Delhi and other places in North India ; and may we in our barren South India who have for centuries been crying for water, implore this celestial personality to bring with him a few drops of his refreshing Sastraic learning for us at the time of his impending visitation ?

2. Are the conditions for starting civil disobedience present in Kerala ? How many of the people wear

Khaddar? How pleasant and profitable it would have been had the agitators turned their energies to the revival of cottage industries, though even this form of activity might not be strictly appropriate, instead of causing civil war in this unfortunate land! Again, is the atmosphre peaceful? Mr. Gandhi, stopped his plan of aggressive compaign in Bardoli on the ground, as he said, that there was a case of violence at a single place, namely, Chauri Chaura; and his so-called constructive programme has eschewed picketing near schools, cloth markets, and liquor shops. Now, I ask the Congresswallahs to say whether this prohibition of picketing does not apply to temple entry? Can any one claim that this would not cause voilence? If the Congressmen refuse to learn wisdom until some heads are broken, there is no use arguing with them; for any having the least grain of common sense in him could easily estimate the havoc caused by forcing forbidden classes into streets and temples reserved for the rest of the community. This phase of activity is fraught with grave consequences; for it affects religion, which is a more vital point than education or commerce; picketing near a temple would be more dangerous, in short, than picketing near a school or shop in that the former adds religious interest to other interests. Moreover, Mr. Gandhi did not think of starting civil disobedience in Bardoli until he satisfied himself that the majority of the people in that district were favourable to him. Now, I ask the intrepid intruders, what proportion of the population in Vykom, for instance, is favourably disposed to the mission of this intrusion? Are the so-called depressed classes themselves all on the side of their pompous deliverers? Mr. Gandhi, again, directed that, where the bulk of the people in a village objected to the admissiom of the Panchamas, separate schools should be opened for them. Now, would it be right for the minority to wound the feelings of the majority, however ignorant and caste-ridden they might be by forcing a passage through their province?

3. There is apparently no spiritual or honourable motive behind the present street fighting of these agitators. Their objective is doubtless the temple: the street merely marks a stage in their march, and once they find themselves there, they at once attempt to rush into the temple itself, which they maintain, is public property. Neither are they genuine devotees of the idol inside the temple; they are not pining for the image; are they likely to run the risk of losing their lives should this privilege be denied to them? Even a fool, in fact, can understand the mockery of their devotion and the incivility of their behavior. There sole object seems to be to create trouble, to enjoy the fun of it, to take possession of our holy places and ultimately to misappropriate the funds thereof. No one therefore should take the devotional pretences of these wonderful Bhaktas seriously: none should yield to them

4. Some streets are not public property. They form part of private property; and any one caring for the rights of others should not encroach on them. Some ancient monarchs granted peices of land to a few families and settled them there: houses were built and some space was left out for traffic, not of every visitor but of the villagers themselves and those admitted by them. Similarly, a group of persons actually purchased an area jointly and settled down there as a corporation: every inch of ground is theirs —not only that which is covered by a superstructure but even that which is vacant. If every road simply because it is a road be public property and as such open to the public, then must every passage in Sir Rabindranath's Santiniketan, Mr. Gandhi's Sabarmati Asram, or Mr. Karve's Widow's Home be treated similarly: any cart must be allowed to drive right through, and any man or brute permitted to do anything in the compound or open grounds! In these days we sometimes find a board with the words "No thoroughfare. Trespassers will be prosecuted," hung at the entrance to a compound; but often we notice none; and intruders will be prosecuted as much in the latter case as in the former: that there is no prohibition in black and white will not entitle a person to the enjoyment of an object. Our rights are determined by custom and scripture and both custom and scripture seem to exclude certain classes from certain streets and temples.

5. I hope people will organize their forces immediately and resist the efforts of those social and religious revolutionaries who are trying every method to compass their object. Organization must be opposed to organization, *Satyagraha* to *Satyagraha*; and when the revolutionaries use actual violence, then the people should seek the protection of law, taking care not to blunder into violence. But in no case should the popular party fall into the trap of their enemies by consenting to a conference or to a committee of arbitration. What is a conference for? Are not the rights and obligations of the people visible enough through custom and scripture? The God-fearing people of Kerala need only to maintain their ground, remain where they are; and let them stand to their guns! As for arbitration, well, there can be no compromise with evil or untruth, in Mr. Gandhi's words; and what is arbitration for?

Tremendous are the responsibilities of the State; and the obligations of the Cochin and Travancore Darbars are conspicuously onerous indeed, as the history of those countries would show. Many messages and protests are communicated by dangerous impostors —some Sabhas and some individuals—from British India; but it is to be hoped that the illustrious Rulers of these ancient States may not succumb to such baneful influence. It would be a mistake to suppose that people living in British India might applaud a prince as a wise ruler, a noble ruler, when he broke the foundations of Sanatana Dharma himself or encouraged others to do it; for even in this part of the country millions are detesting and disowning agitators of the kind now working for the downfall of Kerala; and this feeling is rapidly increasing with the unfolding of the malevolent motives underlying the actions themselves, perpetrated by our unworthy countrymen. May God grant strength to the State authorities, so that they may act with promptness and firmness and suppress a Movement which, if neglected now, is bound to assume very serious proportions, passing quite byond control and ultimately devastating the whole land.

P. S. I now read Mr. Gandhi's second message in which he urges his followers to break the law until victory is gained. Strange! Yet, his contradictions are no contradictions, because he is a Mahatma; or he is a Mahatma because of this very feature!

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